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Job's Assurance
OF THE
RESURRECTION

A
SERMON
A T
WINWICK

IN THE
County Palatine of *Lancaster*, June 25. 1689.

AT THE
Funeral of the Reverend
RICHARD SHERLOCK D.D.
late Rector there.

By **THO. CRANE M.A.**

Licens'd, June 2. 1690. *Z. Isham.*

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rington. 1690.

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Church of the Holy Trinity

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RICHARD SHEPHERD

late of the

1690

EC891

TO THE READER.

Courteous Reader,

I Was much induc'd, or rather constrain'd, to expose my self upon this Occasion, for that I knew not how to decline, what this pious and good Man, the Reverend the deceased, was pleas'd to impose upon me: I indeed dreaded the Enterprize, in regard I was sufficiently convinc'd of mine own Inabilities, and of the Censoriousness of that Age wherein we live, which I wish were more Christian, and less Critick.

I foresaw that many of divers perswasions and different Sentiments, would attend the Solemnity; for tho' he was, and that most deservedly, of very great esteem and veneration with some, yet he was as much traduc'd and malign'd by others; And woe be to that man of whom all men shall say well: If they have called the Master of the House Beelzebub, how much more shall they call those of his Household? Wherefore the Consequence was obvious, that some would carp and be offended at whatever should be said; for that the Preacher was not of their Complexion, nor the Doctrine, nor Religious Observations and Practices of the Deceased, altogether according to their Approbation, nor Calculated for their Meridian.

Albeit his great business was, to shew the use of God's Word, to advance the Glory of his Name in doing his great Work, in promoting the Interest of Souls: yet, for that he did not relish with their Palats, nor digest Meat with their Stomachs, nor behold Objects with their Eyes, nor frame his Manners (no more than I do or can) after their Education; they having adopted different Principles, and imbib'd contrary Notions, they must needs be prejudic'd against him, and be forward, as

A 2.

indeed.

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To the READER.

indeed they were, to deprave his best Actions, to brand his strict, pious, and regular Life, with Superstition; his Fidelity, with percerfneß: To term his Sanctity and Devotion, no better than Hypocrisie; his Constancy, no other than Obstynacy and Singularity; and his Abstinence, Fasting, and Alms-deeds, as bad as Popery. With these, and such like odious and ignominious terms, malevolent Spirits, that call good evil, and evil good, have loaden him: Which, together with the rude, and too to immodest behaviour of some, the whisperings hereupon of others, and that admiration which these created amongst the rest of the Auditory, at that time that I was engaged in the delivery hereof, was enough, if not more than that, to have struck me dumb; at least to cause me to præcipitate and disorder my Discourse: But all these together, no small Provocations surely for committing this, such as it is, to the Press.

However, God forbid that I should seek to exasperate, I had rather, far rather, if I were so skilful, apply Lenitives than Exulcerate, or make use of Corrosives: so that if any, that meet with these Intimations, shall take it to themselves, by reason of their own Conscioufneß, I humbly pray that the same may prevent the like guilt, and turn to their amendment; I could easily have waved the Scoffs and Censures I then underwent, and lodged this Discourse in everlasting Silence, had it not been to vindicate this venerable Pastor from those vile Aspersions that some cast upon him, and to make known to the World in some measure, such a President of holy Life and exemplary Piety. And tho' I can't erect costly Pyramids, as the Egyptians did, nor expend Treasure as the Greeks and Romans in Monuments, Statutes, and Inscriptions, to perpetuate his Fame, to convey his Memory to Posterity; yet that it may live and survive his Ashes, and that this may contribute thereunto, is, and shall be the hearty and unfeigned Devotion of,

Your truly affectionate Brother

T. C.

And for this the more especially, in that the Rev.

that an Influence thence must needs receive his Memo-

Job's Assurance

OF THE

RESURRECTION, &c.

JOB XIX. Verſ. 25, 26, 27.

Verſ. 25. *For I know that my Redeemer li-
veth, and that he ſhall ſtand at the later
day upon the Earth.*

Verſ. 26. *And tho' after my Skin, Worms de-
ſtroy this Body, yet in my Fleſh ſhall I ſee
God :*

Verſ. 27. *Whom I ſhall ſee for my ſelf, and
mine Eyes ſhall behold, and not another.*

R Evolving, and for ſome time delibera-
ting, with my ſelf, what Subject to
make uſe of upon this ſad and ſolemn
Occaſion, I could not but thereupon
conclude, That the Office of our
Church ſhould prevail in recommendation of one :

B

And

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And for this the more especially, in that the Reverend, the Deceased, was so intirely devoted to the Liturgy and Offices of Holy Church; insomuch, that an Instance thence must needs revive his Memory, and the more endear us to it.

(a) *Ad tantam ariditatem Caro ejus devenerat, ut nihil humoris in eo remanserit, &c.*
Beda.

The Text, you know, is out of the preliminary Sentences made use of at the Burial of the Dead: The Words, as we may imagine, were spoken by Job, when he did conclude himself to be a dying Person; no less is intimated to us from the words that go before, *Vers.* 20. where he saith, (a) *My Bones cleaveth to my Skin, and to my Flesh, &c.* whence he is said to have been seized with, and labour'd then under an Hectick Feaver, which had already scorcht and burnt up all the Moisture of his Body. Since then that he was thus sore visited, and supposed to be at the point of Death, he would not that all should dye with him, but was extremely desirous to leave something upon Record for others to meditate upon, when he was dead and gone: And being that the words of a dying Man are apt to make the most deep and lasting Impressions, there being good and great reason for it, for that then is the time, if ever, to be serious: wherefore for the good of all that must and should succeed, he prays, and that devoutly, with repeated Instances, that his words might be imprinted for ever, that they might become an everlasting Monument: for such are his most passionate Breathings, and vehement Desires, in the words that Preface and Introduce the Subject: *Vers.* 23, 24. *O that my words were now written, O that they were printed in a Book! O that they had yet a more durable and indelible Character! that they*
LNA
were

Reverend Richard Sherlock, D.D.

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were graven with an Iron Pen (are perrennius) in
Brass or Stone for ever ! O that these things were
so ! to the end that men might know, and the Chil-
dren which are yet unborn might worthily contem-
plate their Redeemer ! O that they might be as ful-
ly assured hereof, as I my self am. For, for this, I
know enough, *I know for certain that my Redeemer
liveth, and that he shall stand at the later day upon
the Earth : And tho' after my Skin, Worms destroy
this Body, yet in my Flesh shall I see God, &c.*

By this we find, as you may well perceive, in the
Apostles phrase, *Hebr. 13. vers. 8.* that Jesus Christ
is the same yesterday, to day, and for ever ; that he
was to them of old, to all the holy Patriarchs, righ-
teous Judges, pious Men and Prophets, what he is
to us at this very day ; that they, even they of old
believed as we now do, that he alone is our Saviour
and mighty Redeemer. This *Job* knew full well, as
well as we now do, that his Redeemer liv'd ; that he
that was dead, is now alive, and shall live for ever-
more, that Death hath no more Dominion over
him ; that he that was debas'd to Hell, was now ex-
alted to Heaven ; that he that was made a Worm,
and no Man, the Out-cast of the People, was now
esteem'd, and advanc'd above all, was now made
Lord and Christ : that he that was judg'd and con-
demn'd of the World, should stand at the later day
upon the Earth, should come to judge both Quick
and Dead : All this *Job* knew right well, the Text is
a Monument of, and bears Witness to it. We may
well presume that he saw, and knew all this, just
as our Father *Abraham* did, who joyced greatly to
see his day, his Advent into this World ; to be-

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hold God incarnate, to see God in his Flesh.

But hereupon some, methinks with wonder, are ready to reply, and make demand, How did our Father *Abraham*, or *Job* himself see and know these things, who were so long before him? as many hundred years, for ought we learn, before the Son of God was born of a Woman, as we are since?

(b) *Job ad miraculum usque sanctius & doctius ante Moysen vixit, &c. Bellarm. de Scr. Eccl.*

(b) How then can this thing be? Yes, see him for certain they did, yea and salute him too, tho' 'twas remote and at a distance; howbeit, by Faith they made him present with them. They saw and knew these things, but how? not by the help of any corporeal Organ, or bodily Eye; No, but by virtue of the Inner Man, the Eyes of their Understanding being enlighten'd: (*Eph. i. v. 18.*) They saw and knew full well, that God was in Christ reconciling the World unto himself, and that too from the beginning; that he was *the Lamb slain from the foundation of the World, according to the eternal purpose and determination of the Father*: Wherefore they saw and knew what would be, as if it had been a thing done, and transacted in their time; for even so doth *Job* express it in this very place.

(c) *Ecce verba argumentantis ad verendum in dubium immortalitatem animae! Loquitur secundum opinionem Epicureorum ut quidam interpretantur. Caet. in Eccles.*

Who knows, says one, (*Eccles. 3. 21.*) whether men dye as beasts, or no? (c) who knoweth that the Spirit of the one goeth upward, and the Spirit of the other goeth downward, or no? who knows whether their Souls vanish like those of Brutes into the soft Air? or whether their Bodies shall for ever ingloriously remain in their dust and rubbish? whether they shall lodge everlastingly in the Grave without any Resuscitation or Resurrection? who knows whether these things shall be so or no? Why, both I and you, *Job* and all the Faithful, know far better things

things, for, for this we rest assur'd, we know in every deed, that *our Redeemer liveth*, that God did *not leave his Soul in Hell*, nor suffer his *holy One to see Corruption* in the Grave; no more must we for ever lodge in our silent Dormitories: No, no, that must not, that can't be; *for tho' Worms, says Job, destroy this Body*, tho' they feed and prey upon it, till both it and they be converted into insipid Dust and Ashes, yet for all this, *I in my Flesh shall see God*, and mine Eyes shall be blessed therewith: for that I shall see him, who is now invisible, I shall see him in my self, *i. e.* in my Flesh, and for my self; when and where-upon my sight will put me into admiration, and that into perpetual Adoration of him.

Can you think, or imagine, saith *Job* (14. v. 14.) That one that is dead shall rise again? There he puts the Question; but in the Text he fully solves it; for he puts it ($\chi\omega\epsilon\iota\varsigma\ \delta\ \pi\acute{\alpha}\nu\tau\epsilon\varsigma\ \alpha\upsilon\tau\iota\delta\omicron\tau\omicron\gamma\iota\alpha\varsigma$) beyond all contradiction, and will admit of no Exception to the contrary, for, for this, saith he, I am very confident, *I know full well that my Redeemer liveth*, that he that was dead is now alive, now lives and can dye no more, but lives, and that for evermore.

Doubtless *Job* had the same prospect, and lookt through the same Perspective with our Father *Abraham*, that saw his Person and his Day. Howbeit, ye know, that the Jews storm'd, and were outrageous at our blessed Saviour, when he said unto them, *Your Father Abraham rejoiced to see my day*, here-upon they were ready to pelt and overwhelm him with Stones. In all likelyhood they had had no more patience with *Job* himself, had he come before them thus peremptorily, had he confidently maintain'd and affirm'd it to their faces, saying, *I know*.

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know that my Redeemer liveth; that he, whom you sacrificed to death, is now restored to life; that he, whom you debased to Hell, maugre all your Spleen and Malice, is now exalted unto Heaven; that that Person, whom you so barbarously treated, whom you pinn'd and nayled to the Tree, is now settled and established on his Throne; that he, whom you Crucified, is the Resurrection and the Life. All this administers no little satisfaction to us, to meet thus plainly with Christ's Resurrection in the Old, as well as in the New Testament: To find that Job's Creed and ours should be the very same, and our Redeemer one and the same; that the Holy Patriarchs, and Job, should have it so many hundred years before at least, as we are after Christ: which is, and ought to be the more welcom to us that are Gentiles, for that the words were spoken by one that was a Gentile, as Job was, and not of Jacob's Line (d), to the end that Jew and Gentile might have, and embrace the same Object of Faith: for he was a Light to lighten the Gentiles, as well as the Glory of his People Israel.

(d) Job enim non fuit de filiis Israel, sed Idumæus, vel Arabs. Bellar. de Script. Eccl.

I find that St. Hierom saith of Job in this very place, (e) That no one ever since Christ's time, did speak more fully and clearly of Christ's Resurrection; as Job himself did in this same Text, and that so long before Christ's time.

(e) Quid nulus tam aperte post Christum, quam ipse ante Christum, de Resurrectione loquitur. Ad Damach. Epist. Tom 2.

I shall therefore proceed directly to the words, altho' the most of what hath been already said relates unto the same. There is in them a direct Prophecie, or, if you will, a plain Creed of our Saviour's Resurrection, the first fruits of them that slept, and of our own by him.

First,

First, There's his Redeemer's Rising—— *I know that my Redeemer liveth*, which is positive.

Secondly, His own Resurrection, by way of Inference thence; which is illative: And this set down in words as full, and express, as may be; as clear, and full, as in the Epistle to the *Corinthians*, or in any other place of the New Testament whatsoever, in that his Redeemer liveth; he thence infers and concludes, saying, (*& in novissimo die de terrâ surrecturus sum*) *And that I shall stand at the later day upon the Earth*; for thus some Translations render it: The Consequence whereof is good, in that he infallibly deduces his own from his Redeemer's Resurrection. The words following do illustrate and confirm us in this Construction; wherein he saith, *And tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God: I shall notwithstanding rise again*, and in this very Flesh, with which I am now cloathed, come to contemplate my Redeemer.

Thirdly, Here's the happy Result of the Resurrection, and the Benefits that redound to *Job* hereby: (yet not only to *Job*, but to all the Faithful with him;) such he assures himself will be the Event thereof—— saying hereupon, *I in my Flesh shall see God, whom I shall see for my self, and mine Eyes shall behold, and not another.*

Ac-

According to this Method, the first is his Redeemer's Rising, which is illative; for this he absolutely asserts, in that he saith, *I know* (f). Which implies the certainty of the thing known, or the Object of his Knowledge. Hence St. *Hierom's* Remark is, (*Tom. 2. Epist. ad Pam.*) * That *Job*, the Church's Champion (who underwent his Cross with so great Patience, as if he felt it not) saw his Redeemer rising from the dead, and this before the Son of God was crucified; nay, before he was born, or became incarnate of the Virgin. He did not conceive, or imagine, that such a thing might happen, or come to pass; as a thing possible, or probable; but he knew it most infallibly for many Ages before it came to pass: which redounds exceeding much to the honour and praise of *Job's* Faith (g). Inſomuch, that he might juſtly Challenge the Preheminence, and we adventure to ſay on his behalf — That *ſo* great Faith was not to be found, no not in *Iſrael*. We need not be ſolicitous, nor after all this, give our ſelves any further trouble, to know how he knew it; what hath been already deliver'd, may ſuffice for that. Thus much of the Act, for his knowing of it.

(f) Scio enim, &c. plena sunt
affirmationis
singula senten-
tia verba: in
eodem sensu,
certè scio, certò
novi, tam certè
quam si oculis
haurirem aut
ipſo experimen-
to dedeciſſim.
Pineda.

* Nec dum
mortuus erat
Dominus, &
Athleta Eccle-
ſiæ Redempto-
rem ſuum vide-
bat ab inferis
Reſurgentem.

(g) Fidei qui-
dem cognitio,
ſola viſione be-
atà inferior eſt
claritate, æ-
qualis certitu-
dine; reliquis
omnibus aliis
ſcientiis longè
ſuperior. atque
certior. Pineda.

Now of the Object thereof, What it was that he knew thus well, and that is, *That his Redeemer li-
veth.* *Job*, for ought I learn, is the first man in the
Old Testament that ſtil'd him ſo, ſo that we owe
the Title of Redeemer to him; for tho' there might
be Promiſes before, that might import the ſame, yet
he it was that firſt beſtow'd that Term and Title up-
on him.

We ſhall therefore conſider the Sum and Impor-
tance of it, to the end that we may more fully and
better

better Contemplate our Redeemer, that we may gain a more intimate and presential Knowledge of him. Being that Redemption is taken in several senses, 'twill do well to deliberate diversly upon the same, in order to fix upon a right Notion, that we may be better able to apprehend the great benefit thereof.

First, Redemption may be by Manumission, as when the Lord, or Master doth voluntarily dismiss, or willingly set at Liberty his Bondslave or Captive: which Enfranchizing, or voluntary Discharge, seldom or very rarely happens.

Secondly, A second way of Redemption may be by way of Permutation; as when one Prisoner, or Captive, is exchange'd for another.

Thirdly, A third way may be, and often happens by force; as when by their Friends or Allies they are rescued, or forcibly deliver'd out of the Hands of their Enemies, and by that means set at Liberty.

Fourthly, The fourth and last way is, by Ransom; when a Price of equal estimate, or of more worth, at least in the Judgment of him that detains the Captive, is paid for his Deliverance, whereby the Prisoner is deliver'd from Chains, and obtains his Freedom: And in this last Sense Christ is said to have Redeem'd us.

Now Captivity happens, either by being sold, or by being taken; by both which men are carried away into Slavery: Both which implies that we were miserable Captives, and so stood in need of a Redeemer. That we were taken away by force, that I dare not adventure to say, but that we had sold our selves, or rather given our selves away; for

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that we did in for a thing of no moment, not for any thing of that Value that could justly merit the name of a Sale; which discovers our wilfulness, and consequently our wickedness to have been the greater. *We were sold under sin*, Rom. 7. v. 14. whereby we became Satan's Bondslaves. *Redimere*, as one observes, *est quasi iterum emere*; To Redeem, is to buy back that which before was sold and alien'd; inasmuch that Captivity must be presuppos'd, before there can be any need of a Redemption.

We had therefore alien'd our Nature in Adam, sold our selves to Satan for a thing of no worth; as we are daily apt to do, for worldly Profits, sinful Delights, and trifling Pleasures: but tho' the Devil gain Souls so cheaply, he will not manumit them so freely; he knows they are better worth than so: inasmuch that if Christ will Redeem us, he must dearly pay for us. Our state was most forlorn and destitute, we having neither Force nor Friends to redeem us out of Slavery, or to restore us to our pristine Liberty: but in that we were thus helpless, for that we became the more pitiable, and the Object of God's mercy. Sold we were, and bought we must be again, or else undergo Eternal Bondage. 'Twas not a Matter of Intreaty, nor Supplication that could, or did deliver us from the Power of Satan, or the Wrath of God. Nor was the Price of our Ransom Gold or Silver, or any such corruptible thing, 1 Pet. 1. 18. 'Twas not the Spoil of rich Provinces, nor the Booty of Kingdoms, nor the vast Treasures of the Indies; 'twas not the Blood of Bulls, nor Goats, but the precious Blood of that Immaculate Lamb, that was slain from the beginning of the World,

World, according to the Eternal purpose and foreknowledge of God the Father; so that he was a true and perfect Redeemer to all those that went before, as well as to those that succeeded him in the Flesh: Therefore doth Job with great Courage and Comfort thus express it, ——— *I know that my Redeemer liveth*, and Death I matter not, for *tho' Worms destroy this Body*, yet for all this, I shall revive, and in my Flesh I shall see God; insomuch that he doth with no less Exultation insult over Death and the Grave, than the very Apostle himself, who thus triumphantly sings his *Embuor*, (1 Corinth. 15. v. 55.) *O Death! where is thy sting? O Grave! where is thy victory? O thanks be to God! who hath given us the victory through our Lord Jesus Christ*; who did not give something to save himself, but gave his Life a Ransom for us, Body for Body, and Soul for Soul.

I know that my Redeemer liveth, that he is not a dead, but a living thing; that he is Life it self, and therefore must needs be God. The Psalmist deduceth this at large, and in effect affirms no less, *Psal. 49. vers. 7, 8.* That man cannot redeem his Brother, nor give to God a Ransom for him; no, it cost more to redeem man's Soul, Money was no (λύτρον) Price for the Soul, so that Man must let its Ransom alone for ever: (vers. 15.) 'Tis God shall redeem our Souls from Hell not from the Grave, for dye we must; but from the power and dominion of Death. On the other hand, this Redeemer must also be Man, for so the flat Law of Redemption requir'd, (Lev. 25. 25.) he must be near of Kin, Flesh of our Flesh, and bone of our Bone: Man alone can't become a Redeemer, and God alone may not, but God and

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Man both may and can. This may suffice as to his Office, that of a Redeemer. And this would also put us upon the Meditation of his two Natures, Humane and Divine, in one and the same Person; for which we need not strain, nor make any forc'd Construction, seeing that the words immediately following are exegetical hereunto, and declare no less, *I shall see God in my Flesh*, * that is, my Lord and Saviour at last coming to Judgment in Humane form, or likeness, as he is the Son of Man: All this shall I behold with these mine Eyes of Flesh. I confess the words may be rendred otherwise, and so I find by some that they are, yet both ways seem to be proper enough, it being not much material, whether I say, That I in my Flesh shall see God, or that I shall see God incarnate, God invested in my Nature, in the habit of my Flesh: This is like two-faced *Janus*, for that it points and looks directly either way: Both these Interpretations are given of the words, and both I conceive are good. Hitherto of the first general Head, that of a Redeemer, and his Person, Humane and Divine.

The second thing in General to be insisted on, is what is illative, what *Job* hence infers for his and our unspeakable Consolation: He hereupon concludes, saying, *And that I shall stand at the later day upon the Earth*, or that he shall rise again, and stand at the last upon the Earth; It may be either in the first or second Person, either I or He, whether you please, for so 'tis render'd; and the Consequence is good without perverting the words, or doing violence to the Sense of them. If you take it as it is in our Office, or in the English Translation, then 'tis that *he shall stand at the later day, that he shall rise again from*

* i. e. Salvatorem meum
adventurum
in formâ hu-
manitatis.
Hugo Card.

from the Earth: Whence observe, That altho' there were many antecedent Works, and concurring Acts to compleat the Mystery of Man's Redemption, however, *Job* makes choice of one among them all, that was even chief and principal of all, of one that crown'd and consummated all the rest; for hereby he manifested himself to be a perfect Redeemer, thereof he gave us full Assurance, in that he rose again from the Dead; wherefore the Septuagint hath it, not *σθεται, he shall stand*, but *ἀνασθεται, he shall stand, or rise again*; which presumes his death or fall, in that no one can be said to rise, or get up, that was not down before: which is no other but what was said before, That *Job*, the Church's warlike Combatant, and victorious Champion, saw Christ rising from the dead, before he was Crucified on the Cross, nay before he was born of his Mother. He then having conquer'd Death and Hell, *Job* hereby assures himself and us, that we shall have the benefit thereof: for what by his own Example he hath exhibited to us, he will undoubtedly make good by reward unto us*; for that the Members must needs follow their Head, and be made partakers of its Glory.

Redeemer is but a Relative Term, which will be nothing without its Correlative or Correspondent. A Redeemer therefore is altogether upon the account of others, for whom he undertakes; for he lives not, dyes not, rises not, to or for himself, but for the sake of his Redeemed; they indeed reap the benefit, but he it is that pays the Ransom. Inasmuch that every faithful and truly penitent Christian, may, and ought with holy *Job*, to appropriate the Business unto himself, to stile him, as he here doth, and call him his Redeemer, or my Redeemer; for

* *Exemplo hic monstravit quod promissu in premio.*
Greg.ca.27. 25
Lira notes.

(h) Non Jobi
tantum, sed &
universitatis
hominum re-
demptor est:
voces autem
illius, meus, tuus
sunt, amatores
sunt, & ad sin-
gularem dile-
ctionem refe-
runtur.
Pineda.

for he is not only *Job's Redeemer*, but the Redeemer of all Mankind (*h*); howbeit, the more endearing Term is, to style *my Redeemer*, and *thy Redeemer*; these Possessives entitles us to him, and denote in a more peculiar manner our surpassing love, and singular affection towards him: wherefore *Job* assures himself and us, That as he rose from the Dead, so his Redeemed shall rise again at the last day; arguing, as well he might, from his Redeemer to himself, for that the Head and its Members cannot be compleat without each other. When and whilst we behold the Head above the Waters, 'twould be absurd to think that the Body could be lost, or drown'd; a live Head and a dead Body, you know, are (*absolutely*) inconsistent one with the other: Therefore if the Head live, the Body cannot perish; if the Head rise, the Body and all its Members must, and shall in due time follow after. Answerable herunto is that of the Father (*St. Hierom ad Pam. Tom. 2. Ep.*) *He, the first-born from the Dead, having exalted to Heaven in his own Person, the first-fruits of the Mass of our Bodies, hath thereby given us sure and certain hopes of the Resurrection, by that of his own Body: whence he thus concludes, -- That all we in like manner expect to rise again, even as he rose from the dead.* In this sort then is *Job's* reasoning in this place; he doth in effect say; *If he rise I rise, if he live, I live; and that he lives, of that I make no doubt, for that he is the Resurrection and the Life, insomuch that whosoever liveth and believeth in him, shall never dye, but live for evermore.* Hitherto of the different reading of the words, but more especially of the Inference that *Job* draws from the Premises, deducing from his Redeemer's Resurrection his

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own infallibly. This, as to what is Illative.

Thirdly, Having shew'd the Coherence hereof, how one follows from another, I shall now pass on to treat of the Result hereof, of the Benefits that accrue to Job hereby; and yet not only to him, but also to all the Faithful with him: These are summ'd up in the 26th and the 27th verses, and are the third and last General Head; but for this I shall contract my Discourse. It follows, vers. 26, 27.

And thou after my Skin Worms destroy this Body, yet in my Flesh shall I see God, vers. 27. Whom I shall see for my self, and mine Eyes shall behold, and not another.

This is so fully express'd, and so often repeated with one and the same Breath, as that we may very well assure our selves that he was extremely affected herewith; as one observes upon the like Occasion, saying, * That, that which he was so much and

so surpassingly in love with, he could not but mention ^{* Quod extraordinarie dilexit, superflue nominavit.} super-abundantly. It would not suffice to say, I shall see him, except he further added, — I shall see him in my Flesh; nay moreover, I shall see him with mine Eyes, with the same Eyes, and in the same Flesh.

And after all this, I shall see him for my self, and not another, which frequent reiteration can denote no less than his vehement desires, and hearty longings for the Beatifick Vision; than the infinite Complacency he should find in the Contemplating his Redeemer. I in my Flesh shall see God, —

(i) No doubt, saith the Father, Job hereby foretold the Resurrection of the Flesh, in that he saith, Thou after my Skin Worms destroy this Body, yet in my Flesh shall I see God: which is the very same as if he should have said, as indeed he doth, I shall be re-invested in my human Nature, and clothed with this my Flesh a-

new,

(i) Resurrecti-
onem quidem
carnis sine du-
bio propheta-
vit. S. Aug.
de Civit. Dei,
Lib. 22. ca. 29.

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new, when I shall come to behold my dear Redeemer. Altho' Worms destroy this Body of mine, altho' they feed and prey upon it till they have devour'd it, and can live no longer; altho' both it and they at the last be converted into Dust; altho' part of this Dust be intermingled with my Forefathers; altho' it be scatter'd to and fro upon the face of the Earth; altho' part thereof be carried, or driven into the Seas, where 'tis tossed with perpetual Revolutions; in what lap or fould of the Earth my Dust shall lodge; or how it may be intermingled, or dispersed, 'tis hard for me to tell, that I know not; however, this I know, notwithstanding this dispersion, this confusion and intermixture of it, altho' all this should happen, however I am fully perswaded, that all of it shall be recollected, and recompacted, and my Body and Soul re-united, in a moment, in the twinkling of an Eye, *and that I in my Flesh shall see God*, with the same Eyes and no other; in the same Body, and not in another; tho' otherwise then qualified.

This fully evinceth the Verity and Reality of the Resurrection, and the Identity of the Body in the same (c). Hence I might proceed to let you understand,

(c) *Caro eadem
erit, & diversa
post resurrectionem,
eadem
per naturam
diversa per
gloriam. Plin.*

First, That all Happiness will consist in seeing God.

Secondly, That we shall see him in the very same Bodies, with which our Souls are now invested, tho' otherwise then qualified.

Thirdly,

Thirdly, That every Individual amongst us, who continues truly faithful and penitent; shall enjoy the benefit hereof; shall, with holy Job, see God for himself, to his own endless Bliss and Eternal Comfort.

These severally discuss'd and dilated upon, together with what hath been already deliver'd; would exceed the Measures of an Hours Discourse; so that I shall be forc'd, that I be not tedious, to abridge what remains. In fine, 'tis well known that all our Misery commenced when we were driven out of Paradise, and banisht God's Presence; well then, by the Rule of Contraries it must needs follow, that all our Happiness must needs consist in being restor'd to the light of his Countenance. This must needs be so; for that the Vision of God is throughout the Holy Scriptures made our (*ultimum bonum*) chiefest Felicity. And the Schools have plac'd all that Bliss that must and shall ensue in the next World, in all those surpassing Qualifications and Endowments that the Body and Soul shall for ever enjoy: yet one as well as the other, will have it to be principally by seeing God in his Glory, in beholding him *face to face*. Answerable hereunto is that of the Psalmist (*Psal. 16. 12.*)

In thy Presence is the fulness of joy, and at thy right hand are pleasures for evermore. Wherefore as Philip said unto our blessed Saviour; (*St. John. 14. v. 8.*) *Lord! show us the Father and it sufficeth us;* so may we say, (*Psalms 4.*) *Lord! lift up the light of thy Countenance upon us, and we shall be whole.* Shew us but him who is the Fountain of Light and Life, who is the express Image of the Father, who is Beauty, Glory, and Immortality it self, and that sufficeth:

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that's

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that's enough, for more than that, as we need not, so we shall never cover, nor desire to know: so that we may come to behold him in the beauty of revealed Heaven, at the right Hand of his and our heavenly Father; in his Throne of Majesty, where he will appear more glorious than ten thousand Suns in their Summer Solstice and Meridional Splendor; when and whereupon we shall become not only living Souls, but living Luminaries also; for then every Member of our Bodies shall be transform'd into Lustre, and shall shine forth as the Sun in the Kingdom of their Father; (*St. Matth. 13. 43.*) Where we shall have a continued and uninterrupted sight of an infinite, glorious and everlasting Object; where nothing shall ever invidiously interpose to rob us of it, for there we shall enjoy him in his long and everlasting day; in that with him are no Tropicks, no variableness, nor shadow of turning; his Glory can never be obscur'd. O how strong and quick! how bright and piercing must our Eyes needs be! how strongly and strangely qualified, says one in precontemplation hereof, that shall be able to behold and dwell upon such transcendent brightness: in respect whereof all the glittering Eminences of this inferiour World are but as dark Shades, as dull and gloomy Substances, for the Heavens are not pure in his sight.

2. If *St. Augustine*, as 'tis affirm'd, made it one of his most passionate Wishes to have seen Christ Jesus in the Flesh, that he might have been his Contemporary and Disciple, when and whilst in his chosen Manhood he was conversant here on Earth: And if divers of our pious and religious Forefathers dispens'd with tedious Pilgrimages, resorting from very remote Parts

to behold the Holy City, to visit their Redeemers Sepulcher, albeit they could not see their Jesus, yet that they might see, and worship, where his Feet had stood; where he had shed for them both Blood, and Sweat, and Tears; where he prayed, and cried, and gave up the Ghost: If simply out of Devotion they travel'd to behold these things, that the same might influence and make impressions on them: How much more grateful will it be to see our Redeemer out of his Terrestrial Weeds: to see him in his proper Orb and Sphear: in his glorified State with all his blessed Angels and redeemed Ones about him? Who would not in serious consideration hereof, with good old *Simeon*, court a Dissolution? Who would not beg a change, that Immortality might be swallowed up of Life, and live, and that for ever? How doth the Apostle's heart pant, and implicitly breath after all this? It seems to beat as restlessly after it, as the Needle after the Loadstone: For thus he saith (2 *Corinth*. 5.4.) we that are in this Tabernacle do groan, being burden'd, not for that we would finally part with our Bodies, or for ever be divorced from them, (tho' indeed in this Life they often may and do subject us to many pressures, incline us to many sinful Lusts and Temptations) however we would not be deprived of them for ever, but be clothed upon, that Mortality might be swallow'd up of Life. We would that this same Mortal should become Immortal, that this Corruption should put on Incorruption, that that which is sown a Natural should become a Spiritual Body: We would, and that most earnestly, that he would change our vile Bodies, that they may become like unto his glorious Body, eternal in the Heavens.

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Now if we be thus extremely desirous, and would see Jesus in our flesh; if so, then, as one observes, the Life of Jesus must also be seen, and made manifest in our flesh: We must of necessity imitate him in our Lives, tread in his steps, walk in his ways, and keep his Commandments: We must faithfully transcribe his Copy, be pure as he is pure, just as he is just, and merciful as he is merciful: not rendering evil for evil, but endeavour to overcome it by doing good: We must crucify the Old Man, dye daily to sin, since he died for our sins, and arise to newness of Life, studying to serve him in righteousness and holiness all the days of our lives: And if his Resurrection, and Power of it, be thus exemplarily seen in our flesh; the end of this will be to see him in our flesh and that not against, but for our selves; not to our dismal horror and confusion, but to our endless joy and comfort: *which God of his infinite goodness and mercy grant through Jesus Christ our Lord. Amen.*

I have yet a large Province behind; were I but able to manage it: I must, and do ingenuously confess, that some undeserved Favours to me, when and whilst I was a Student in the Colledge, did always incline me to do him Service, whose Exequies we now celebrate; however, being conscious to my self of my own Insufficiency to discharge this Task as it ought to be, that he was pleas'd to lay upon me, made we wish, and unfeignedly desire that one more fit, and better accomplish'd had been employ'd upon this solemn Occasion.

One main Advantage that I have herein before a Stranger, is, that I need not be inquisitive, nor much solicitous after the Memorable Passages of his Life;

for

for those I presume are much what known to me already, having enjoy'd his Company, and obtain'd his Converse for many years together. Notwithstanding at this present, I can't, without a more mature deliberation, and less disturbance and distraction of my thoughts, present you with any other than a rude, immethodical, and imperfect Draught of his Life: And wherein you find the Representative to fall short, as it needs must, of that Idea, that may worthily be conceived of this venerable Person, I hope you'll have so much Christian Candour as to connive at the Defects of your Brother, and so much Charity for me, and Respect for the Deceased, as to pity rather than deride my Weakness; and wish, as I my self have done, that one more Judicious and Rhetorical had been the present Undertaker.

I know the very naming of him is enough to all that knew him: And to read, and seriously to meditate upon his devout and practical Pieces, will be sufficient for them that knew him not. Albeit Vertue hath no more than Merit when 'tis commended, yet Justice will that it should have its due; for tho' it cannot be better'd thereby, yet in so doing it is righted.

He was early Matriculated in the University, too early I have heard him say with some regret (k), for to send raw and green youth thither, before the (k) He was admitted into the Colledge when he was about 14 years of Age, for which, as he intimated, he was constrain'd to become the more studious and industrious. And how well he improved his time, and what Progress he made in Learning, will sufficiently appear by what he writ, without any further Observation. That which I find recorded of S. Remigius, may well be attributed unto him; — *Ut primum Disciplinam capax factus est, non modo vana iuvenis, &c.* That from the time of his first capacity of Learning, he outstrip'd those that were superior to him in Age, as well in excellency of Parts, as proficiency in Study, and maturity in Moral Vertues. I was enforc'd to make this Remark, for that it was reported; that I had derogated from his Worth and Parts by my late Expressions, rendering him thereby as mean and despicable. How deserving such Censures are, let the Reader be judge, and tell, whether the same be not temerarious, if not capricious and perverse.

Tongues

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Tongues be learn'd and understood, is a great diffi-
kindness to it, proves often such a defect, that will
hardly after be made good without double diligence
and industry: in that such will be obliged to study,
before they can understand an Author; which falls
out outhewise when well School'd before-hand, for
that then they read with much ease and delight, as
well as profit.

After, as I conceive, he had commenc'd Master of
Arts in the University of *Dublin*, he entred into Ho-
ly Orders, and was presented to a Cure, and undertook
first the Pastoral Charge in that now distracted King-
dom of *Ireland*: when instantly the Rebellion there
breaking forth, he was forced thence, leaving and loo-
sing his Books, and what he had. Nor was *England* after
that, for any long time more kind, or auspicious to
him, for that the Torrent of Wars did quickly over-
flow the Nations: However, he was always stedfast
to his Principles, steddy in Allegiance, and faith-
ful to his Sovereign; promoting his Interest with
great Zeal and Courage, as much as lay within his
Sphear. For his Loyalty he sustain'd and suffer'd
very much, Deprivation, and for sometime Impri-
sonment, as many Worthies did besides him. At
the last, when driven out of *Oxford*, (where for some
space he was resident, and one of the Chaplains in
New Colledge, Officiating also at one of the Churches in the Town) by good Providence he found
shelter in a small Village near adjoyning, where he
lived obscurely, yet he said very happily, for that
he was at rest, and not envied there, because the
Place was of no great value; save that the People
were very kind and respective to him, and had a
difference for him; which made his Ministry more
effectual

effectual, as well as Life more comfortable; for truly so it is, that wherever the People are prejudiced, or disaffected, (tho' a Man had the Tongue of Men and Angels) he shall, as one expresseth it, sooner preach out his heart amongst them, than preach what is good into their hearts.

But what Corner of the Nations was then left long unransackt: here also they found him, and drove him out; insomuch that he was sore hurried and posted to and fro, being not able to fix his Station long in any one place; except in one Loyal Family in the North*.

* *Berwick Hall.*

Till at last, by a most strange and propitious Revolution, the King and Royal Issue returning, and the Kingdoms settling after so much War and Bloodshed, his Noble, and Right Honourable Patron, *Charles Earl of Derby*, whose Chaplain he was, as he had been long before to his Grandfather, the Right Honourable *William Earl of Derby*, presented him to this Place: So that his Lot at the last fell unto him in a goodly Heritage*, which might, as no doubt it did, in some measure compensate for his former Losses and great Sufferings. And for this I have heard him say, with much gladness of heart, for he thank't God when he spake it, that never any Benefice was more frankly and freely bestow'd than his was; which was much, very much to the honour of his Noble Patron; whose Necessities, notwithstanding, might be very great and urgent, because of his, and the Earl his Father's late Troubles and Sufferings for Loyalties sake, which are not here to be recounted.

* *Wexwick.*

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As for his Painfulness in his Cure, let his own words be heard, for he being dead yet speaketh, and preacheth to us: Thus you may read him in his Dedicatory Epistle to his Parishioners in his *Practical Christian*. — *As for the Discharge of my Duty, tho' I cannot say I have been so prudent, and diligent, as the high and holy Nature of my Function requires, yet you know I have not omitted frequently to put you in mind of the whole Will of God, in the careful Observance whereof the Health of your Souls consisteth.* And lest any should be at a loss for the Contents of God's holy Will, he there further informs us, that the same is collected out of the whole Body of Holy Scriptures, and sum'd up into General Heads by the Church of Christ in her Catechism — *The which, saith he, tho' by a strange Fanatick Humour it be sleighted, and by self-conceited Persons derided, yet contains all things, both of Faith and Fact, necessary to Salvation, being rightly, clearly, and fully understood.* For this end he hath Paraphras'd the same; which how much in vogue and esteem throughout the Nation, the many Editions thereof do fully demonstrate.

He would often tell his Hearers of such that have itching Ears, who through the desire of much hearing, upon the pretence of going on to Perfection, were apt to run off the very Foundation. Alike to this, is that of a late Reverend Prelate (Bishop Nicholson) who thus expresseth himself — *Ever since Sermonizing hath justed out the necessary Instruction of Catechizing, the People have been possess'd with strange Errors in Religion, and hurried on by the Spirit of Giddiness, of Faction, and of Rebellion.*

He was evermore for what was Practical, much more for that, than what was Controversial in Divinity: He seem'd rather to decline than encourage and countenance Disputes; as if thereby he dreaded greater Differences: which often falls out, that more Strifes, are engendred and multiplied by hotly and stilly arguing it, than are quelled thereby.

He was very strict and regular in his Life and Conversation, no less observant of the Churches Orders and Constitutions: He would not admit of Private Prayer in Publick, of no other there than what the Church enjoyn'd to be used, as prescribed and establish't by Authority (1). And pray! with what face can men pretend to be of the Church, and Guides to the People, when they will not be ruled nor regulated thereby, acting as she enjoyns?

(1) For this I may, and do refer all such that Require further Satisfaction, and more particu-

lar Information herein, to a brief Discourse of his, Entituled, *The Irregularity of a Private Prayer in a Publick Congregation*. In a Letter to a Friend Anno Dom. 1674. And since then Reprinted and Enlarged. However, he thought it prudence to conceal his Name, for that Custom had so much prevail'd to the contrary. See also

{ *Pulpit Conceptions,* }
{ *Popular Deceptions.* }

There's more of this in the *Preacher's Guard and Guide*, alias *Rex Theologus*: wherein is rankt the use of long Prayers of our own conceiving before Sermon, among the Innovations these later times have made.

As for his Hospitality, and Acts of Charity, they have been deservedly much fam'd: He gave much Alms, and daily administred to the Necessitous, to such that were in Prison and Distress: He cloathed the Naked, and provided Bread for the Hungry, contributed much towards the settling of a stock of Bread and Cloath for the Poor for ever. His Charity was diffusive, for not only his own, but other Parishes were warm'd by its bountiful influence. He hath

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made such Provision for the Indigent, that the Children which are yet unborn may gratefully Commemorate him. He was much conversant in Watching, Fasting, and Praying, as well as Alms-deeds, with him they inseparably accompanied each other. He shew'd himself in all things a Patern of Good Works, the Mirrour of Holiness, the Samplar of Christian Piety. His Zeal was such in providing for the Sick and Needy, as to deny himself those things that were convenient for him; that he might be better able to supply the Wants of the Necessitous. He had learn'd, that the Glory of One of his high and holy Function consisted much in making Provision for the Poor, as his shame did in studying to enrich himself*. Wherefore his principal Care for this was, to lay up his Treasure in Heaven by a faithful dispensation (as a careful Steward) of that which God had given him upon Earth.

* *Ignominia
Sacerdotis est,
propris studi-
is, &c.*

He was very spare and slender of Body; and 'twas thought he impair'd its strength very much by his frequent Fasting and Abstinence. However, he would not endure to be told thereof; for upon any such a Suggestion, he was ready to reply, That he did eat and drink too much; and that many, if not most, of men (using the Proverb) did dig their Graves with their Teeth. Upon this account, for that he was so much devoted to Austerity of Life, and was so strict an Observer of the holy time of *Lent*, and other stated Fasts of the Church; for this and the like, the ignorance of some, and that, and ill-will in others, would needs have been tainted with Popery.

He often forsook his warm Bed in the cold season of the Night, that he might betake himself to his Devotions; so that he spent the time in watching, weep-
ing,

ing, and praying, when others were at their Repose, and Sleeping. He esteem'd Time most precious, reckoning of that as lost, more than what was necessary for Rest and Refreshment to the Body, that was not imploy'd in Prayer, Study, Christian Visits, and such like; insomuch, that that very Character, which was given to St. Hierom by the Author of his Life, may very well be bestow'd on this Reverend Person (m):

—That he would indulge Sleep no more (scarce that) than only to satisfy the Necessity of Nature, that he remitted nothing of Pains and Industry for Reading or Study; nor of his Alacrity in Prayer: so that 'twas a wonder to see a Body, that had sustained so much by Labour, Vigilance, and Fasting, to continue so full of Vigour and Activeness. Moreover, as if he had (what can we imagine less?) some secret and invisible Monitour still at hand to instigate him thereunto, he would frequently, and that instantly, depart the Company, retire into secret, to pour forth his Soul in pious and fervent Ejaculations (n); when and where his Zeal and Transports have been such, that he hath been often over-heard; which in Charity we must conclude was not designedly, and out of vain affectation to be over-heard, that he might be taken notice of; no, but we must impute the same to the meer Raptures of Devotion. That of venerable Bede which he ascribed to his Predecessor S. Cuthbert, is very applicable to this Reverend Pastor (o). —That he fulfilled his Duty in daily Prayers in behalf of the People committed to his Charge, and he taught them nothing by his words, whereof he did not give them a good Example by his Deeds.

(m) Somnus non ad deici-as, sed ad natura capi-tar necessita-tem: Cuius jam totus aspersus, nihil ex studiorum assiduitate remisit.

Mirum erat in corpore sejunius & aetate consumpto, tantum spiritum, tantum vigorem fortitudinis.

(n) Sept accidit, ut dum inter alios versaretur, & cum illis sermonem misceret, intus Deum se alloquentem sentiens, discederet in cubiculum, ibi cor suum coram Domino effundens, &c. In vit. Th. 2. Romp.

(o) Commisam namque sibi plebem & orationibus

prosequatur assidue, & admonitionibus, &c. Bed. Eccl. Hist. lib. 4. cap. 28.

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He had *David's Psalms ad unguem*, making Responses all by heart; Evening and Morning as the Church prescribes, he attended Publick Prayers: And upon the more solemn Days of Fasting and Humiliation, as upon *Ashwednesday, Good-friday, &c.* after Divine Service had been celebrated in the Church; he would in his private Chappel read Prayers again, making then use of the *Psalms* and *Lessons*, as appointed by the *Calendar* in ordinary Course for the day; when those that were proper and peculiar to that day had been read before.

When ever the *Absolution* was pronounced, or the *Benediction* given, being upon his bended Knees, he bar'd his venerable gray Hairs, and slowly bowed his Head, as if he would have kissed the Ground.

Very often in private he hath been seen and heard to weep, and pray, and beat his Breast; not only kneeling, but sometimes throwing himself flat upon the Earth; lying prostrate on the Ground, as if he had been licking up the dust; thus profoundly humbling himself, even to the lowest. Since he has already paid the last Debt to Nature, we may safely speak; for that 'tis impossible to humour the Dead into danger, or in this case to melt our selves away into Flattery.

A good old man, like to this pious one, who is now become our present Subject, being much importun'd to declare, what his Studies and Contemplations for the most part were: — At last, breaking the Bounds of Modesty, he made this Answer*, — That he, for his part, was daily conversant in, and much meditating upon the four last things, Death and Judgment, Heaven and Hell. These we may well presume possess'd much the thoughts of the Deceased,

* *Se quotidie
versari, &c.*

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Reverend Richard Sherlock, D.D.

ceased, for that in Writing he hath expatiated here-upon; and recommended the same to our serious Meditations.

It were easie to multiply Instances of this Nature, for we have a very virtuous and copious Subject; The whole Narrative of his Life would take up much, and justly Challenges a far better and more able Pen; but Brevity necessitates me, that I be not tedious, to pass by many memorable Passages. There's nothing of untruth, as I conceive, that can deservedly be charg'd upon me for what I have already said; I fear there's more of Virtue and Piety, than hundreds will ever imitate or practice. However, let a man live or act never so well, there will be some *Momus* or other to carp, some prejudic'd and disaffected to traduce and censure him, and never understand the worth, till they find the want of him; which great Numbers will be sure to do, I mean the Poor that he fed and cloathed, who can be no feigning nor personating, but real Mourners for his Death.

Having led his Life in an Holy and Chast Celibacy, being never wedded to any save God, and the People that were committed to his Care and Trust, of whose Spiritual welfare he was very tender; and having spun out his days to the 76th Year of his Age, he seem'd to be weary of the World, and to wait for his Dissolution; wherein his God hath gratified him, having brought him to his Fathers, and in a good old Age deliver'd him from the Miseries of this sinful World, it may be from much Evil to come.

Which

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Which God in Mercy prevent, and of his infinite Goodness grant, that among the sundry and manifold Changes and chances of this Mortal Life, our Hearts may surely there be fixed, where true Joys are to be found, through Jesus Christ our Lord,

For we have a very true and certain promise, that the whole Narrative of his Life would take up much, and will challenge a more and more solemn, but briefly necessary notice. I shall I be not tedious, to pass by many memorable Passages. There is nothing of unbelief, and I conceive, that can delictively be charged upon me for what I have already said; I say, there is more of Virtue and Piety, than perhaps will ever instance or practice. However, let a man live or act as he will, he will be some-
A M E N.
 always on hand to help, to guide, and to bless. I do not intend to trouble and confuse you, and never intend the worst, all they say, the want of him; which your Masters will be sure to do, I mean the Poor, that be led and chastised, who can be no longer for performing, but real Masters for his Death.

Having led his Life in an Holy and Chaste Celibacy, ~~being never wedded to any woman, and the People~~
~~that were his Masters, to which he and I rather whole~~
 spiritual welfare he was very tender; and having spent out his days to the 74th Year of his Age, he seem'd to be weary of the World, and to wait for his Dismission; wherein his God hath graciously granted him, a prolonging him to his Father's, and in a good old Age deliver'd him from the Miseries of this sinful World, to may be from much Evil to come.

SOME Years before his Death he caus'd his Grave-stone to be laid within the Chancel, at the first Entrance into it out of the Body of the Church; there, in the very Passage, to be trampled upon, and trodden under Foot. He was not only a publick, but also private Frequenter of God's House, (having a venerable respect for all Consecrated Places) where, upon his Retirement thither, he hath sometimes been discover'd to make use of several devout and humble Gestures, continuing fervent in Prayer and Doxologies; one while standing erect before the Communion Table, with Hands and Eyes lift up to Heaven; another while prone, hanging down his Head with a pensive, drooping, and dejected Countenance, being much afflicted and cast down at the Remembrance of his Sins; sometimes kneeling, nay falling flat on his Face; and sometimes he descended to stretch and lay down himself upon his Grave, where lying with his Back upon the cold Stone, and his Face upwards, he earnestly supplicated God, breathing forth ardent Ejaculations.

— All that he order'd for his Epitaph, to be Engraved in Brass, and fixt upon his Stone, is what follows —

EXUVIÆ

RICHARDI SHERLOCK D.D.
INDIGNISSIMI HUIUS
ECCLESIAE RECTORIS;
OBIIT XX^o DIE JUNIJ
AN^o. ÆTAT. LXXVL AN^o. DOM.
1689.
SAL INFATUATUM CONCULCATE

A Sermon Preach'd at the Funeral of, &c.

One reflecting hereupon, and much honouring
his pious Memory, hath subjoyn'd and added this
further Inscription—

IN VIRI SANGTISSIMI
MODESTIA QUI EPI-
TAPHIUM SE INDIGNUM
INSCRIBI VOLEBAT;
CUM VITA ET MERITA
EJUS LAUDES OMNES
LONGE SUPERARENT

ERRATA.

IN the Epist. for too to, read too too, for Summe. r. Summe. pag. 5. In
the Marg. for ad Damach. r. ad Damach. p. 8. l. 2. for Illative. r. Po-
fior. p. 20. l. 22. for exequies. r. exequies. p. 22. ult. for difference. r. de-
fence. p. 26. l. 31. for been. r. him. p. 27. Marg. for in clementem. r.
in clementem. p. 28. l. 2. the Commas to be as, Merning; and not as, as.
p. 29. l. 22. for eccliaey. r. saluberr.

RICHARDI SHERLOCK D.
INDIGNISSIMI HUIUS
ECCLIE RECTORIS
OBIT. XX. DIE JUNII
AN. ETAT. LXXV. AN. DOM.
FINIS
SAL IN TATUM CONCULCATE

